HERRAND

Thomas TO *Hammond*

DAMASCUS:

With His Picker of Leaves from the Flight
Friends against the Angels of the Lord.

OR

A faithful Transcript of [illegible] a com[illegible]
[illegible] who call
[illegible]

JOAN

Together with the Pains of the Prisoners
[illegible]

Published [illegible]

Mat. 7. 16. 17. 18. [illegible]

London, Printed for Giles Calvert at the Black Spread Eagle
at the West end of Paul's, 1654.

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To the Christian Reader.

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and their Christian and peaceable carriage; [illegible] people they have [illegible] against [illegible] and humanity [illegible] have therefore [illegible]

[illegible] the Commonwealth [illegible] Neighbours [illegible] [illegible] the left, and others of them [illegible] they had halted and [illegible] them boomerang and [illegible] [illegible] the night [illegible] and there left them to the hazard of death [illegible] the Lordship [illegible] owned them [illegible] [illegible] many. Others have [illegible] broken in the night and en[illegible] [illegible] (and dis[illegible] [illegible] peaceably [illegible] [illegible] and neighbours [illegible] humble peacemakers [illegible] Christians [illegible] [illegible] [illegible]

(in measure) of their Masters patience was given them in breathing out their Masters gentle words, [Father forgive them, they know not what they do.] Who have at any time born such unheard of persecution with so mild Spirits? only they, in whom persecuted Christ dwels: these poor Creatures know how their Master fared, and rejoyce to suffer with him, by whom alone they hope to be glorified, and are as well content to suffer as to reign with Christ: but how unwillingly do we deny ourselves, and take up our cross and follow Christ? and yet a necessity lies upon us, (if we will be the Lords Disciples) to take up our cross dayly, and follow him: How is it then, that the Crown of Pride is so long upon the head of persecutors? how is it that such men should dare to divide the people of ENGLAND, to trouble the Council of State (in the throng of business concerning the management and improvement of all the mighty Series of glorious providence made out to this infant Common-wealth) with such abominable misrepresentations of honest, pious, peaceable men, who desire nothing more than to glorifie their God in their

generation, and are and have been more faithful to the interest of Gods people in the Nation, than any of the contrivers of the Petition, as will easily be made appear, if we may take for evidence what they themselves have often said of the Parliament and Army, and their Friends and Servants, publickly and privately; and as well known their judgments are the same; but that the publication thereof will not safely consist with the injoyment of their large Vicaredges, Parsonages, and Augmentations, whereby they are lifted up above their Brethren, and exalt themselves above all that are called Gods people in their parts.

However, Reader, we need not fear we hope the Lord will never suffer that Monster Persecution again to enter within the Gates of ENGLANDS WHITE-HALL: They that sit in Council there, know well enough who it was that so often assembled to consult how they might take Jesus by subtilty and kill him: they were men of no lower Condition then Chief Priests, Scribes, and Elders of the people: and if ever these Petitioners should but appear before them to

whom

when they have discovered their Petition, my heart deceives me if they be not accounted such.

Reader, I would not preface thee into a good opinion of these suffering objects of such mens wrath: but read their Paper here put into thy hand, by them written, upon the occasion of this Petition, and several snares and temptations laid before them, on purpose to intrap them: and if by them thou canst finde cause to pity these oppressed little souls, have them in thy remembrance when thou goest to the Throne of Grace, where my Prayers shall meet thine for them.

W. W.

To the Right Honourable

The Council of State.

The humble Petition of several Gentlemen, Justices of Peace, Ministers of the Gospel, and People, within the County of Lancaster, *whose names are subscribed,*

Sheweth,

THat *George Fox* and *James Naylor*, are persons disaffected to Religion, and the wholesome Laws of this Nation; and that since their coming into this Country, have broached Opinions tending to the destruction of the relation of Subjects to their Magistrates, Wives to their Husbands, Children to their Parents, Servants to their Masters, Congregations to their Ministers, and of a people to their God: And have drawn much people after them; many whereof (men women, and little children) at their meetings are strangely wrought upon in their bodies, and brought to fall, foam at the mouth, roar, and swell in their bellies. And that some of them affirmed them-

therefore [illegible] according to the late Act, as hath been notified [illegible] Quarter Sessions holden at [illegible] in [illegible] last past, and since that time, acknowledged before many Witnesses; besides many other dangerous Opinions, and damnable Heresies, as appears by a Schedule hereunto annexed, with the names of the Witnesses subscribed.

May it therefore please your Honours upon the consideration of the premises, to provide (as your wisdoms shall think fit) that some speedy course may be taken for the speedy suppressing of these evils.

And your Petitioners shall ever pray, as in duty bound.

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1. George professed and avowed that he was equal with God.
2. He professed himself to be the eternal [illegible] of the world.
3. He said he was the judge of the world.
4. He said he was the way, the truth, and the life.
5. He said, if [illegible] make a place of Rendezvous, and made a Stronghold of it, [illegible] was a Conventicle, and the preaching Conventicle.
6. He said that the Parliament was carnal.

James Milner, a disciple of the said Fox, professeth himself to be God and Christ, and foretelleth Prophecies.

1. That the day of Judgment shall be the 15. day of November.
2. That there shall never a Judge sit at Lancaster again.
3. That heaven cry out against the foundation of the great Synagogue, meaning the Parliament.

Leonard Fell professeth that Christ had never any body but his Church.

Richard Hubberthorn says, that Christ coming in the flesh was but a figure.

The

The Answer of *George Fox*, to the Matters falsly charged upon him, by the Petition and Schedule aforesaid.

Object. [illegible] *That George Fox and James Nayler, are Persons disaffected to Religion.*

Answ. Whereas we are accused as Persons disaffected to Religion, it is false, for pure Religion we own in our [illegible] and all them that do profess the Scriptures to be [illegible] live not the life of them, but live in drunkenness and [illegible] envy and maliciousness, and all [illegible] and make a trade of the Scriptures, both Priests and People we do [illegible]

Jam. 1. 26.

Mat. 23. 27.

Jer. 5. 31.

Object. *Disaffected to the wholesome Laws of the Nation.*

Answ. Justice (the wholesome law of God) we own; and this is a corrupt to the unjust, unwholesome, and unclean, and [illegible] not obey the Law of God within, than [illegible] hold upon him without, but who doth obey the Law of God within; it brings them from under the occasions of all Laws without; for it will not let man lie, nor let him be drunk, nor proud, nor follow oaths, nor cursed speaking, nor whoredoms, quarrelling fighting, wrangling, nor railing; and every one who walketh in

Rom. 33. 4.

Isa. 33. 2.

in the [illegible] and they be all of [illegible] and [illegible] in many, if not most, [illegible] and have [illegible] which those that live in [illegible] cast behind their back, and yet they profess a law in words, but are not subject to the power of God: [illegible] they who [illegible] walk in the Law of God [illegible] there [illegible] not subject [illegible] that [illegible] is subject to the higher power which is of God, [illegible] all filthiness and corrupt [illegible]

Object. *That since their coming into this Country, they have [illegible] Opinions tending to the destruction of the religion of Scripture, their Magistrates, Wives, their Husbands, Children, their Parents, Servants, their Children, Congregations in their Worships, and of the people, not have God.*

Answ. We were moved to come into this Country of the Lord, and the Lord did [illegible] before we [illegible] We deny [illegible] God, we teach.

Opinions do [illegible] the religion of Scripture, [illegible] Magistrates, [illegible] Wives, [illegible] Husbands, [illegible] Children, [illegible] Parents, [illegible] Servants, [illegible] Children, [illegible] Congregations in their Worships, [illegible] Ministers, [illegible] people, [illegible] God. But Opinions we deny for [illegible] God, and there you are [illegible] and [illegible] and walking in the Spirit, doth make a separation from all uncleanness, and [illegible] such them who are *a fruitful [illegible] of darkness*, but there is a separation from them; the one hath fellowship with God, and the other hath fellowship with divines, which be unfruitful: the one is separated to God, the other is separated from God. Rom. 1. 2.

Object. *Have drawn much people after them, many whereof, Men, Women, and little Children, at their meetings, are strangely wrought upon in their bodies, and brought to fall down, to foam at the mouth, roar, and swell in their bellies.*

Answ.

[illegible] God [illegible] strange

[illegible] which shew

Psal. 71. 7. power to the Saints [illegible] which shew

ye are in the same generation, wondring and strenging at the

work of the Lord, despising and [illegible] scandalous slanders,

and false reports upon them; and where the works of God are

Act. 13. 41. [illegible] which to who

[illegible] for one

[illegible] and trembled, and as Da-

vid fell down, [illegible] and trembled, and to see one as Habakkuk, his

[illegible] fell down and trembled, and to see one as David to lay

Dan. 10. 9. his body to tremble, and his lips to quiver and as David to lay

roaring all the day long, who cried till his bones grew dim,

Hab. 3. 16. and his flesh fainted of fatness, and till he could number his bones;

and to see one as Habakkuk to rot in his garments and tremble and

pluck his hair off his head and off his beard, and sit down astonished,

[illegible] and wonder it not be strange to see such an Assembly as

[illegible] and wonder it not be strange to see such an Assembly as

Isa. 66. 5. here, and wonder at the Word of God, which had all trembling before? Hear the Word

of the Lord, ye that tremble at his word; Your brethren that hated you, that

[illegible] for my name's sake, said, Let the Lord be glorified, that we may see your joy: But they

shall be ashamed. [illegible] God [illegible] all one [illegible] things to

please and [illegible] God [illegible] those that do tremble at his word is

Joel 2. 6. measure; and did [illegible] those that do tremble at his word is

[illegible] that you have [illegible] Spirit, but [illegible] to persecute,

shewes that you have [illegible] Spirit, but [illegible] to persecute,

and for scandals, and [illegible] them in [illegible] The Ministry of truth

ever drove from all the Ministry of the world, and from un-

der all the laws of the world, against God, and from all the

Gods of the earth; and [illegible] the Lord was

their Lawgiver, the Lord was their King, the Lord was their

Judge.

Ob. Geo. Fox *professed and avowed that he was equal with God.*

Ans. It was not so spoken as George Fox was equal with God:

but the Father and the Son is one: *I and my Father are one*; and

Joh. 14. 9. 16 where the same is revealed, this is [illegible] but where the

[illegible] is not made manifest and revealed, Christ is persecuted;

Phil. 6. 7. for the world knows him not. *Let the same mind be in you*

that was also in Christ Jesus, who being in the form of God,

thought it not robbery to be equall with God, and yet made him-

self

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Obj. 6. *He [illegible] such a plant of Scripture [illegible]*

[illegible] Compassion [illegible]

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[illegible]

Many Objections [illegible]

charged upon him by the Contra[illegible]
of the foresaid Position, and An[illegible]
swered by [illegible] follows.

[illegible]

Obj. 1. [illegible]

Ans. [illegible]

[illegible] Divinity dwels in [illegible]

Ye [illegible] partakers of the Di[illegible]

[illegible]

Obj. 2. [illegible]

Ans. [illegible]

Obj. 3. [illegible]

Ans. [illegible] but [illegible] *He that sanctifieth* [illegible] *are sanctified, are of one, and the Saints are all*

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In the true Church of God there is no talk of such carnal things. Thou Sot, the Bread which the Saints break, is of the body of Christ; he is *the bread of life*. The Church is not the Steeple-house, but the Church is in God, and those that eat the bread of life, live for ever: the Church is in God, and the bread of life is there, and it shall continue for ever.

Qu. *Whether Christ in the flesh be a figure or not; and if a figure, how and in what?*

Answ. Christ is the substance of all figures; and his flesh is a figure; for every one passeth through the same way as he did, who comes to know Christ in the flesh: *there must be a suffering with him, before there be a rejoycing with him.* Christ is an example for all to walk after; and if thou knewest what an example is, thou wouldst know what a figure is, to come up to the same fulness.

Qu. *Whether there be any Heaven or Hell, for the Elect or Reprobate after death, but in man in this life or not?*

Answ. There is no knowledge of Heaven or Hell; but through death *the wicked shall be turned into hell, and all them that forget God*, there to be tormented; there is a hell, thou shalt finde it: Heaven is Gods Throne; and Heavenly notions within shall be shaken: for God is pure, and nothing that is unclean shall stand before him: and he hath said he will dwell in man.

Qu. *Whether the Ministration of the Ministery by man is to continue till the end, or not?*

Answ. The Ministration of the world is the Ministry of man, and doth not lead to an end, but keeps in time, and that must have an end; for it is not of God. The Ministery of God is to draw people up to himself: but that is *not of man, nor by man nor according to man*: for *Paul* was *made a Minister according to the wil of God*, who had not received it of man, neither was it taught him of man, and was a Minister of the Spirit: but the Ministers of the world receive their learning at *Oxford* and *Cambridge*, and are taught of men, and speak a divination of their own brain, which is conjuring: and bewitch the people with those things which are carnal: as, to sprinkle Infants, and tell

 them

them of a Sacrament which there is no Scripture for; and saying they are the Ministers of Christ, and act those things which he forbids; as to *have the chiefest place in the assemblies, the uppermost room at feasts, the greetings in Markets*, and *to be called of men Masters*, and *with pretence make long prayers*, which Christ forbids, and profess and say, they are the Ministers of Christ: wherein they shew themselves to be Antichrist. And see if thou do not uphold these Antichrists, and say they are the Ministers of Christ.

Qu. *Whether the written Word, I mean the Scriptures, be the power of God unto Salvation, to every one that believes, or not?*

Answ. The written Word is not the power of God, nor the Scriptures are not the Salvation; but he that doth believe hath the life of them, Who is born of God, shall never dye; as it is written, he that believeth is born of God, and he that is born of God hath the witness in himselfe, that God is the cause of mans Salvation, and not the Scripture nor the Letter.

James Naylers Answer, and Declaration, touching some things charged upon him, by the men aforesaid.

HAving heard of divers untruths cast upon me, by some of the Priests in their high places, though I stand only to the Lord in respect of my selfe; yet least any that love the truth, should be led on by these false reports *to speak evil of those things they know not*; I shall lay open the truth, as it is revealed in me, touching those things whereof I have been falsly accused.

First, Concerning Jesus Christ, that he is the eternal word of God

God, *by whom all things were made*, and are upholden; which was before all time, but manifested to the world in time, for the recovery of lost man: which *Word became flesh, and dwelt amongst* the Saints, who is *the same, yesterday, to-day, and for ever*; who did and doth dwell in the Saints; who suffered, and rose again, and ascended into Heaven, and is set at the right hand of God, to whom *all power is given in heaven and in earth*, who fill all places; is the light of the world, but known to none but to those that receive and follow him, and those he lead up to God, out of all the ways, works and worships of the world, by his pure light in them, whereby he reveals the man of sinne; and by his power casts him out. And so prepares the bodies of the Saints a fit Temple for the pure God to dwell in, with whom dwells no unclean thing: and thus he reconciles God and man: and the image of God which is in purity and holinesse, is renewed: and the image of Satan, which is all sin and uncleanness, is defaced: and none can witness Redemption, further then Christ is thus revealed in them, to set them free from sin: which Christ I witness to be revealed in me in measure, *Gal.* 1. 16. *2 Cor.* 13. 5. *Col.* 1. 27.

Rev. 19. 13. 1 Joh. 1. 2. 4. 5. Joh. 1. 14. Eph. 1. 20. Joh. 8. 12. 2 Thess. 2. 8. 1 Cor. 5. 16. 17. 2 Cor. 5. 18. 19. Col. 3. 10.

2. Concerning the Scriptures, That they are a true Declaration of that word which was in them that spoke them forth, and are of no private interpretation, but were given forth to be read and fulfilled in the Saints, as they were given forth by the Holy Ghost, without adding or diminishing; and were not given forth for men to make a Trade on to get money by: but as they are they are profitable *for Doctrine, for reproofe, for correction, for instruction in righteousnes, that the man of God may be perfect, thoroughly furnished unto every good work*. But they who trade in the Letter, and are ignorant of the Mystery, deny all perfection: and none can rightly understand the Scriptures, but they who read them with the same spirit that gave them forth; for *the natural man understands not the things of God, for they are spiritually discerned*.

2 Pet. 1. 20. 21. Rev. 22. 18. 2 Tim. 3. 16. 17. 1 Cor. 2. 14. 15.

3. Concerning Baptisme; the true Baptisme is that of the spirit, *with the holy Ghost, and with fire*: Baptized by one spirit into one body: not *the washing away the filth of the flesh, but*

1 Pet. 3. 5. *the answer of a good conscience towards God by the resurrection of Jesus Christ*, without which no other Baptisms can save us, they being but signes or shadows; but this Baptism of Christ is the substance, whereby we are baptized into his death; and *those that are baptized into Christ have put on Christ.*

Gal. 3. 27.

4. Concerning the Lords Supper: The true Supper of the Lord is the spiritual eating and drinking of the flesh and blood of Christ spiritually; which the Spiritual man only eateth, and is thereby nourished up unto eternall life: without which eating there can be no life in creature, profess what you will; and all who eat of this bread, and drink of this cup have reall communion in Christ the head, and also one with another, as members; and are of one heart, and one minde, a compleat body in Christ. Now the world who takes only the outward signes, and are not brought in *discerning of the Lords body, eat & drink damnation to themselves*, become *guilty of the body and blood of Christ*; and cals this a Communion, but lives in envy, strif, and debate, fighting, and going to Law one with another, for earthly things.

Mat. 26. 26. 28. John 6. 51. 53, 54, 55, 56. 1 Cor. 11. 24. 25. Col. 2. 10. 1 Cor. 11. 27, 28, 29.

5. Concerning the Resurrection: That all shall arise to give an account and *receive* at the Last day *according to their works, whether good or evill.* These bodies that are dust, shall turn to dust, *but God shall give a body as pleaseth him; that which is sown in corruption, shall be raised in incorruption; it is sown a naturall body, it is raised a spiritualll body; and as we have borne the image of the earthly, so we shall bear the image of the heavenly*: but *flesh and blood cannot inherit the Kingdom of heaven; neither doth corruption inherit incorruption; for we must be changed.* But they who cannot witnesse the first Resurrection within themselves, know nothing of the second, but by hearsay; and therefore, say some of your Teachers, that Christ is in Heaven with a carnal body. Now that Christ who is the first fruits, should be in Heaven with a carnall body, and the Saints with a spirtuall body, is not proportionable.

John 5. 29. 1 Cor. 15. 38. 1 Cor. 15. 42, 43, 44. Rev. 2. 6. 1 Cor. 15. 20. 1 Cor. 15. 47.

6. Concerning Magistracy: It is an Ordinance of God, Ordained *for the punishment of evil doers, and an encouragement for them that do well*; Where Justice and righteousnesse is the

head

head, and which with out particular, that Land is kept in peace; and those that judge for the Lord, I honour as my own life, not with a flattering honour, putting off the hat and bowing of the knee, which is the honor of the world, *having mens persons in admiration because of advantage* for self ends; but from my heart, for conscience sake, as to the power which is of God, not to mens persons, for the Scripture saith, he that respects persons commits sin, and is convinced of the Law as a transgressor; and the Apostle *James* commands the Saints, *not to have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons* for saith he *such are partial in themselves, and become Judges of evil thoughts*: And saith *Paul, Let every soul be subject to the higher powers*, for saith he, *there is no power but of God: the powers that be are ordained of God: and* that *whosoever resisteth the power, resisteth the Ordinance of God*: and saith, *We must needs be subject, for conscience sake*: and therefore though the Prophets were often sent by the Lord, to pronounce judgement against unjust men, who had the power committed to them, and did not judge for God, but for self-ends; yet they never attempted any violence against them but used all means to perswade them to *love mercy, do justice, and walk humbly with God*, that they might be established, and the wrath of God turned from them; for those that be of God, cannot rejoice in the sufferings of any, but would have all to turn, and find mercy.

Jude 16.
John 2. 9.
Iam. 2. 1, 2, 3, 4.
Rom. 13. 1, 2.
Rom. 13. 5.
Hosea 5. 12.
Mica 6. 8.

7 Concerning the Ministry: The true Ministers of Jesus Christ have always been, and are still, such as come not by the will of man, but by the will of God, neither are they fitted for the work by any thing of man, but by God alone: for the true Ministry is the gift of Jesus Christ, and needs no addition of, but an help and learning; but as the work is spiritual, and of the Lord, so they are spiritually fitted only by the Lord, and therefore he chused Herdsmen, Fishermen, and Plowmen, and such like: and as he gave them an immediate Call, without the leave of man: so he fitted them immediatly without the help of man; and as they *received* the gift freely, so they were to *give freely*: And when ever they found any of the false Ministry, that taught for hire, cryed out against them, and pronounced woes against

2 Pet. 1. 21.
Eph. 4. 7. 8, 11.
1 Cor. 12. 7.
1 Pet. 4. 10, 11.
Mat. 10. 8.

Acts 8. 20. against them, and shewed them that they *lay in iniquity, because*
Joh. 10. 13. *they thought that the gift of God could be bought and sold for*
Mica 3. 10. *money*: and Christ calls them *hirelings*, and saith they *care*
not for the sheep: and *Micah* cryes out against the Priests that
Jer. 5. 30, 31. taught *for hire*; and (saith he) *they build up Sion with blood,*
Jer. 6. 13. *and Jerusalem with iniquity*: and *Jeremiah* cryed out against
the Priests in his days, that *bear rule by their means*, and calls it
a horrible thing; and saith that, *from the least of them to the*
Isa. 56. 10, 11 *greatest, they are all given to covetousness*: And *Isaiah* cryes
out against those in his days, and calls them *greedy Dogs, that*
can never have enough; and saith he, *they all look for their gain*
2 Pet. 2. 3. *from their quarter*. And *Peter* saith, of such as should come,
that they *through covetousness should make merchandize* of the
2 Pet. 2. 14. people; and saith they have hearts exercised with covetous practi-
15. ses, who *have forsaken the right way, and have followed the*
2 Cor. 11. 15 *the way of* Balaam, *who loved the wages of unrighteousness*: And
Jude 11. *Jude* cryes *wo unto them, for they go on in the way of* Cain in his
murder, and *run greedily after the error of* Balaam *for re-*
ward. But those that were sent out by Christ, counted it their gain
1 Cor. 9. 16. to *make the Gospel without charge*; neither ever had they any set
17. 18. means, but went about, having no certain dwelling place; never
2 Cor. 4. 11. were masters, but *servants to all for Christ's sake*: nor ever
went to Law for Tythes, or any other earthly thing.

Now all people try your Priests by the Scriptures, whether
1 John 2. 3, they be of God or of the world, and never think to hear the
4, 5. 6. Word of the Lord from their mouths, who walk contrary to
3 Joh. 9. 10. the Scriptures: for such were never sent of God: for had they
been sent of God, they would abide in his doctrine: and saith
2 Joh. 9. 10, *John*. Such *have not God, but he that abideth in the Doctrine of*
11. *Christ, hath both* the Father and the Son. *And if there come any*
to you, and bring not this doctrine, you are *forbidden to receive*
them into your house, or bid them God speed: for if you do, you
are partakers of their evil deeds. *And unto the wicked saith God:*
Psal. 50. 16. *What hast thou to do to declare my statutes, or that thou shouldst*
17. *take my Covenant into thy mouth? seeing thou hatest instructions,*
and castest my words behind thy back, and art a partaker with
the Thief, the Adulterer, Evil-speaking, Slandering and De-
Psal. 50. 21. ceit; and such as these, *think God to be like themselves.*

Divers

Divers particulars of the persecutions of *Iames Nayler*, by the Priests of *Westmerland*.

Iames being at a meeting at *Edward Briggs* house on the first day, where many people met, he was desired by divers friend to meet the day following at Widow *Cocks* house, about a mile from *Kendal*, whereof the priests having notice, raised the Town of *Kendal* against him; but being long in gathering together, the meeting was done; but spies being out upon the Steeple-top, and other places; notice was given what way *Iames* passed from thence: and coming down towards *Kendal*, two Priests, being accompanied with a Justice of peace, and some other Magistrates of the Town, with an exceeding great multitude of people following them, met him, saying, *Nayler, I have a message from the Lord Jesus Christ to thee; but that there is not a convenient place.* To which *Iames* answered, *The Lord Jesus Christ is no respecter of places.* The message that he had to declare, was this: *I conjure thee that thou tell me by what power thou inflictest such punishment upon the bodies of creatures. Iames* answered, *Dost thou remember who it was that did adjure Christ to tell if he were the Son of God, and asked by what authority he did those things?* for *Iames* saw him to be one of that generation. But the Priest still conjuring him to tell by what power he did it; *Iames answered, Dost thou acknowledge it to be done by a power? Yea* (saith he) *I have the Spirit of God, and thereby I know it is done by a power. Iames* said, *If thou have the Spirit of God as thou sayest thou hast, then thou canst tell by what power it is done.* The Priest said, *When God comes, he*

he comes to redeem the souls, and not the bodies. James said, *He comes to redeem the souls.*

But after much jangling, the Priest began to accuse him before the Justice and Magistrates of many things; As *that he taught people to turn their Bibles; Children to disobey their Parents, Wives their Husbands, People to disobey their Magistrates and such like accusations.* To which *James* answered, *Thou art a false accuser, prove one of these things if thou canst here, before the Magistrates.* But not being able to prove any one, he began to accuse *James* for holding out a light that doth convince of sin, *which*, saith the Priest, *all have not.* To which *James* said, *Put out one in all this great multitude that dare say he hath it not.* Saith the Priest, *These are all Christians, but if a Turk or Indian were here, he would deny it.* *James* said, *Thou goest far for a proof, but if a Turk were here, he would witness against thee.*

The people beginning to fight, the Priest turned away, saying, *Here will be a disturbance.* Said *James*, *These are thy Christians, and this is the fruits of thy Ministery.* But the Justice with some other, did endeavour to keep the rude people off him, so that they could not come to their purpose there: but he being to passe over the Bridge, and through the Town, they that were of the Priests party ran before, swearing they would throw him off the Bridge into the water, but comming thither, and seeing their purpose, he was encouraged in his God, who gave him assurance of protection, and did wonderfully keep him, and those that were with him: for when he came unto the Bridge, the word of the Lord came unto him, and he was made to cry out against their rage, and the power of the Lord was with him, so that he received no harm, though he was made to speak all along, and in the Market place, and till he came out of the Town. But the raging people continued shooting, crying, and throwing of stones at him a quarter of a mile out of the Town: But such was the power of the Lord, that neither he nor any with him received any harm. The work was wonderful, and we were brought much to admire it, and praise the Lord, who is blessed for ever and ever.

Ano-

[illegible] upon the [illegible]
[illegible] allowed to [illegible] accordingly,
[illegible] and brethren [illegible] from the Priests
and many friends and brethren [illegible]
having [illegible] some days [illegible]
together, and many people [illegible]
Town desired James to come to his house; and being [illegible]
to his house, a message [illegible] from the Priests [illegible]
to come into the field, under pretence for a more convenient
place for the great multitude. To which James answered, [illegible]
it is my desire that [illegible] and commanded [illegible]
the Priests came with a great multitude, [illegible]
authority he came thither, [illegible] gathered together [illegible]
people to break the place [illegible] crying aloud, [illegible]
bound that none here shall break [illegible] [illegible]
answered, *We come not hither to create offences, but [illegible]*
[illegible] let him suffer by the Bowlers [illegible]
[illegible] it appeared afterwards, [illegible]
[illegible] they could not prevail [illegible]
[illegible] him to go into the Church, [illegible]
saying, *The people [illegible]* [illegible] James [illegible]
[illegible] *[illegible]* [illegible]
[illegible] forbidding [illegible]
speak either in Church or Chapel, [illegible]
[illegible] him speak at his peril, [illegible]
[illegible] answered, saying, [illegible]
[illegible] one of the Priests [illegible]
[illegible] and charged the Bowlers [illegible]
[illegible] *[illegible]* [illegible]
[illegible] *[illegible]* [illegible]
[illegible] prove that. He [illegible]
[illegible] To [illegible]
[illegible]
[illegible]
[

[illegible]

[illegible] Lamed, Neither will I answer thee if thou ask [illegible]

[illegible] question he asked was, Whether Christ was [illegible] or no? but James said, [illegible] Let us [illegible] Teacher of his people in [illegible] I cannot endure to hear the answer [illegible] which James said, Peace, [illegible] Mordecai. But [illegible] against any thing that he had spoken [illegible] answer me [illegible] Question I ask [illegible] I will tell thee a [illegible] as long as I live [illegible] wherupon seeing they could be on [illegible] other friends [illegible] But the raging Sodomites [illegible]

and kept shouting about the house all the while he was speaking, but the house being filled with people, they could not enter to their purpose: and the Lord so ordered it in the Evening, we came away without any more harm; but not long after, there came some of the Priests party about the house, and asked if *Naylor* was gone: and when they heard he was gone, they said, *He may thank God of that.* Thus by the wisdom of God he escaped their violence at that time.

But the Priests missing of their purpose there, the next first day after, they prepared their Sermons suitable to what they intended, possessing the people that he was a blasphemer, and denied the Resurrection, and the Humanity of Christ, and all Authority: and that the Parliament had opened a gap for blasphemy, and as it was said by some of their Hearers, they did God good service that would knock him down. Thus having stirred up the rude sort, the next day they prevailed with one called a Justice of Peace, the Priests sent for him to come twelve miles from his own House: he was one, as some say, that had been in actual arms against the Parliament, for bringing in of the *Scots*; and having mustered a great multitude upon the Heathen, they came very early to the house where he was, where many Christian Friends would have said that they had killed *Naylor*, threatening to knock out his brains against the stones in the wall, and that they would pull down the house, if he would not come out. Though the door was shut against them, but some of them came into the house, that commanded him to come forth, that he might speak with the Priests, and answer what they intended against him. *Now, Friends, we have an hundred, they have a thousand, and we have many, they have more, and we have strength, they have a mind; they come with the sword, and we with the word.* Which answer they told the Priests, whereupon they rushed violently in, and took him by the throat, and drag'd him out of the door into field, where was a man whom they called a Justice, and with a Halter in the back of his Hat, and commanded him to answer to such Questions as the Priests would ask him. Whereupon the Priests began to ask many Questions, as concerning the Resurrection, the Humanity of Christ, the Scriptures, and divers other Questions

tions, as the Sacrament, and such like, to which he answered,
and proved by Scripture. But at last being asked if Christ was in
him, he said, *he witnessed him in him in measure.* The Priest
asked, *if Christ was in him as man,* James said, *Christ is not di-*
vided. But he urged him to tel whether Christ as man was in him
or no. He answered, *Christ is not divided; for if he be, he is*
no more Christ: but I witnesse that Christ is in me, who is God and
Man in one. After, The Priest said, *Christ is in Heaven with a*
carnall body. To which Said James, *Christ sitteth Heaven and*
Earth, and is not carnal but spiritual; for if Christ be in Hea-
ven with a carnal body, and the Saints with a spiritual body,
which is not proportionable, it seemeth more that a carnal body which
behoves to dwelling in Disciples, not dwelling, but a for Christ is
only spirit, and then turn all him out.

Then after much jangling and tempting, the Priest not having
got the advantage he wished for, he cryed out unto the people
not to receive him into their houses: and alledged that in the
second Epistle of *John* was. Now how miserable that place was
also to them, all people may see, who have eyes: for there they
were forbidden to receive any into their houses, but such who
brought the Doctrine of Christ, and confess themselves that they
had left the Father, and the Son, and preach that Doctrine. But
the Priests for sins is blasphemy.

Then the Priest cursed every from him; upon which the multi-
tude began to be violent against divers, insomuch that they were
there. James seeing friends cry out, said to the Jailer, *You will*
surely set me peaceably into the house again: but seeing him to
go away, and leave them in the hands of the rude multitude, he
gave himself up saying, *The will of the Lord be done.*

Upon which the Jailer turned again, saying, *I will set him*
in the house again: and going to where the house many friends
had kept close about James, smiting their own friends to the dan-
ger of their weapons, so that then hurtlesse: and so with much
adoe we got into the house, not regarding much harm. Which be-
ing done, and as James was praying the Lord for his wondrous
deliverance from their malicious design, some heard them say,
If we let him go thus, all people will run after him. Whereupon
they

they agreed that he should be brought before the Justice again, and came with violence, and tolled him out again. Then the Justice and the Priest getting a horseback, they chased him to run after them to an Alehouse on the other side the water, where they went in, not suffering one friend to go in with James; and when he came before the Justice, he told him, if he would not put off his hat, he would send him to prison, and also because he thou'd him; for the Justice said, *My Commission runs Ye*. To which *James* answered, *I do it not in contempt, for I own Authority, and honor it according to the Scripture: But I find none such honor commanded in Scripture, but forbidden*. Then they concluded to commit him for that, and also as a wandering person, and said none there knew him whence he came; for those who knew him were kept out. Then said he to *Arthur Seaife*, *Thou knowest that I was in the Army with thee eight or nine years, I'll be sworn*, said the Justice, *thou art no Souldier now*.

Then they wait a *Mittimus* to send him to prison, and carried him to *Kirkby Steeple* that night, and shut him up in a Chamber, and set a guard upon him; but divers of our friends following into the Town, where a great multitude was gathered together for meeting, then did the people come from the Steeple-house, where another had been preaching, for divers of the Priests were gathered together that day: some preaching, some plotting, and some persecuting. *Israel's* fast was a preparation for *Naboth's* death. But friends not being suffered to go into the house where *James* was, they abode in the streets: and some of them being moved to speak to the people, the Priests perceiving the people to give audience to what was spoken, made complaint: Whereupon some were sent forth, and with violence fetched *John Fearnley*, a friend, who was speaking to the people, and brought him to the high Priest's hall, where were five Priests assembled, with many such of their party, but not one friend. And bringing him before the Justice, he was commanded to put off his hat. He answered, *I know no such Law*. The Priest said, *Art thou worth both Ministry and Magistracy under his feet? He said, Thou hast asserted thy Ministry, prove wherein*. But one that stood by, took

looked on his face, and cast it into the fire. Then said the Judge
what is this thou speakest against the Ministers? He answered,
what he hath been speaking was of Christ. Whereupon one affirmed that he
said, All the Ministers that sought for tithes and maintenance, were
enemies and lyers against Jesus Christ, and no Ministers
of Jesus Christ. Upon that the Judge said, I have spoken against
the Law, for the Law gives them their maintenance. He said, I
meddle not with the Law, but with their practise. Then said an ex-
ecutioner to the Priest, Dost thou ever know a Minister of Jesus Christ
that was a persecutor, or did labour to imprison any? And after
some more discourse, he said to the Priest, I have seen a great
deal of cruelty and persecution in this day, against Christ. Then said
the Judge to the people, Take notice he saith the Law, I ask
him, is there no cruelty and persecution? To which the people answered,
Then said Francis, I have never given out to the people what thou
writ, but I speak not of the Law, but of your actions. Upon that
he was sent to prison, guarded by eight men with swords drawn,
and so forth he came in his ordinary wearing, and sighs and groans
followed; and the more they were driven by the people to cry
out, and the more they were driven out by the people to cry
out of him, the more they did so, and so it was, but the Judge
and the members for acting the Priests interest, being grum-
bled at by the Churches. The next day other were brought, so
many of them, but some friends following, could not be suffered
to stay on the streets that way. So great was their crowd, a woman
that set their face that way. And the Prisoners being a woman
higher, much to ease was used that none should see the sight on
them such as was sent to tempt them. There they were in
the Sessions, in which time they sent upstairs down the coun-
try to seek for any who would wine and thing against
them to improve their interest for their advantage. A
chosen dozen of them were produced on the occasion,
that it was told the Prisoners what should be commanded
from the day of examination came, and it was a cruel day
the day came, and it was more called but the Prisoners
saw their Accusers, nor know who they are, but a
day, the Priests had prepared three juries, Prisoners
such sighs mouths and flatterers called out of the

pit; but not one of them, though not one of the Justices in [illegible] thing in them, which they could charge upon the Prisoners, save only wherein people on the Lord's Day met at their meetings, in singing, reading, and praying, as he saith, upon many, especially, as they said, upon little Children; which the Priests concluded was Sorcery and Witchery, and of the Devil: hereby declaring themselves to be of that generation who *called the good man of the house Beelzebub*; and if they should use the same to them of his household, the words of Christ could not be fulfilled.

Likewise they had gathered up all reports, true or false of things done by many that the Prisoners had not seen nor heard of, nor knew; thinking thereby to make them offend to our power. They also brought two Priests out of *Lancashire*, to swear things that another man had spoken in the presence of four Justices of the Peace, and for which the man had been tryed and cleared: And these they brought, thinking to *add affliction to the afflicted bonds*. But he is kept in great peace and joy, having not any comfort from man, but from God, who hath appeared to him in his condition, and hath given him assurance of his love, in whom he rests. To whom be praise, honour and glory, for ever. Amen.

The

The Examination of *James Mayler*, upon an Indictment of Blasphemy, at the Sessions at *Appleby*, in *August*, 1653.

Justice Pearson. Put off your hat.

James. I do it not in contempt of Authority: for I honor the power as it is of God, without respect of person, it being forbidden in Scripture. He that respects mens persons commits sin, and is convinced of the Law as a Transgressor.

Just. Pearl. That is meant of respecting persons in judgement.

Jam. If I see one in goodly apparel, and a Gold Ring, and see one in poor and vile Raiment, and say to him in fine apparel, Sit thou in a higher place then the poor, I am partial, and judged of evil thoughts.

Col. Brigs. I saw were in the Parliaments house, Wilt thou keep it on, or no.

Jam. If God should keep me in the same mind I am in now I should.

Col. Brigs. Put off your hat in contempt of Authority.

Jam. I speak in the presence of God, I do not contemn Authority, but I am subject to the power, as it is of God, for Conscience sake.

Just. Pearl. Now Authority commands thee to put of thy hat, what saest thou to it?

Jam. Where God commands one thing, and man another, I am to obey God rather then man.

Col. Benson. *See whether the Law commands it, or your own wills.*

The Indictment was read, wherein *James* was indited for saying *Christ was in him, and that there was but one word of God.*

Col. Brigs *Where wast thou born?*

Jam. At *Ardislaw*, two miles from *Wakefield*.

Col. Brigs. *How long livedst thou there?*

Jam.

Iam. Until I was [illegible]

Col. Brigs. [illegible]

Iam. [illegible]

Col. Brigs. *Wast thou a Souldier* [illegible]

Iam. Yea; I was a Souldier betwixt eight and [illegible]

Col. Brigs. *Wast thou not at Burford during the Levellers?*

Iam. I was never there.

Col. Brigs. *Thou wast by the Lord, [illegible] ther thou wast or no?*

Iam. I was then in the North, and was never called for any Mutiny, or any other thing while I served the Parliament.

Col. Brigs. *But was the [illegible]*

Iam. If I may have liberty I shall declare it. I was in the Town meditating on the things of God, and suddenly I heard a voice, saying unto me, *Go thou out of this City unto thy Father's house*: and I had a promise given in with it. Whereupon I did exceedingly rejoice, that I had heard the voice of that God which I had professed from a Child, but had never [illegible]

Col. Brigs. *Did you hear this [illegible]?*

Iam. Yea, I did hear it, and when I came home, I gave up my estate, cast out my money, but not being obedient to go forth, the wrath of God was on me, so that I was made I wonder to ill, and gone though I would have lived [illegible] made willing, I began to make some preparation [illegible] and other necessaries, not knowing whither I should go. But shortly afterward going again home with a friend from my own house, having on an old Suit without any money, having [illegible] taken leave of Wife or Children, not thinking then of any journey. I was commanded to go into the [illegible], not knowing whither I should go, not what I was to do there, but when I came there a little while, I had given me what I was to do there, and ever since I have remained, not knowing to day what I was to do to morrow.

Col. Brigs. *[illegible]*

Iam. That God would be with me, which promise I find made good every day.

Col. Brigs. *I never heard such a call as this is, in our time?*

Lam. I believe [illegible]

Lam. I [illegible] him [illegible] deny him before men, he would deny me before my Father which is in heaven.

Just. Pearf. *Spiritual you mean?*

Lam. Yes, [illegible] a soldier [illegible]

Just. Pearf. *By faith?*

Lam. By faith.

Just. Pearf. *What difference then between the Ministers and you?*

Lam. The Ministers affirm Christ to be in heaven with a carnal body, but I with a Spiritual body.

Just. Pearf. *Which of the Ministers say Christ is in heaven with a Carnal body?*

Lam. The Minister located of *Kirkby Stoven.*

Priest *Higginson* stood up, and affirmed it again openly before all the Court.

Lam. If Christ be in heaven with a carnal body, and the Saints with a spiritual body, it is not proportionable; neither was that a carnal body which appeared among the Disciples, the doors being shut, and appeared in divers shapes.

Quest. *Was Christ man or woman?*

Lam. Yes, he was, and *you saw him the Seed of Abraham*, and was real flesh and bone, but is a Mystery not known to the carnal man; for he is begotten of the *immortal Seed*, and those that know him, know him to be spiritual, for it was the *Word* that *became flesh and dwelt amongst us*, and if he had not been Spiritual, he had not wrought his Redemption.

Just. Pearf. *Christ within a woman?*

Lam. Christ filleth all things, and is not divided. Separate God and man, and he is no more God.

Just. Pearf. *If we should so answer these things, we should have the Ministers.*

Lam. Perceiving Priest *Higginson* offended because he had told of his saying that Christ was in heaven with a carnal body, I was said, *Friend, I hope you would have asked me first, what was the difference between the Ministers and me; for I am not come*

[illegible]

Coale. [illegible]

Iam. [illegible]

Col. Brig. *Will [illegible] not [illegible] frankly [illegible] [illegible] opinions?*

Iam. I know not what they have done since I came hither, but before I was not to my knowledge [illegible]

Col. *Brig.* called of Mr. *Coal.* [illegible] *Dudgeon, [illegible] such a call as this? did you hear it?*

Coale. *Yea, I heard part of it.*

Col. *Brig.* *Didst not thou write a [illegible] [illegible] conscience, that if thou thinkest [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]*

Iam. If I cannot witness Christ, [illegible] [illegible] I shall have no benefit by him, but I own no other Christ but [illegible] who *witnessed a good confession before Pontius Pilate*; which Christ I witness in me now.

Col. *Brig.* *Will [illegible] [illegible] hand?*

Iam. I will not deny my hand, if I may [illegible] and I desire that I may have so much [illegible] that [illegible] may be kept as an evidence either with or against me.

A Large Petition being read, [illegible] was [illegible] against quaking and trembling.

Just. *Pearse.* *How comes it to pass that people quake and tremble.*

Iam. The Scriptures witness the same conditions in the Saints formerly; as *David, Daniel, Habakkuk* and divers others.

Just. *Pearse.* *Did they all [illegible]*

Iam. Yea [illegible]

Coale. *David [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Cook. They saw it clear, [illegible] for he had with these eyes putting his finger [illegible]

Jam. [illegible] with [illegible] and true.

Cook. That light by which I am justified, is a great [illegible]

Just. Pearf. [illegible] I am justified, a big [illegible] light.

Cook. That is true.

Just. Pearf. From whence are [illegible] these Scriptures? are they the Word [illegible]

Jam. They are the [illegible] of the word that was in them who spoke them forth.

Higginson. Is there not a written Word?

Jam. [illegible] of a written Word [illegible] with [illegible] eyes: but as for the Scriptures they are true, and [illegible] in [illegible] fulfilled [illegible] as I has grown up.

Just. Pearf. Why do you disturb the Ministers in their publick [illegible]

Jam. I have not disturbed them in their publick worship.

Just. Pearf. Why do [illegible] Tithes, which are allowed by the Law? [illegible]

Jam. I speak not against the Ministers, but against those that are hirelings, as they are hirelings [illegible] Christ, [illegible] never [illegible] nor never [illegible]

Just. Pearf. Do you think we are so [illegible] in the Ministry, [illegible] we give them it freely.

Jam. They are the Ministers of Christ, who abide in the Doctrine of Christ, but [illegible]

Just. Pearf. But who shall [illegible] that be [illegible]

Jam. By their fruits you shall know them: [illegible] wide [illegible] Doctrine of Christ, [illegible] they are not the Ministers of Christ.

Just. Pearf. That is true.

[illegible]

Accusations against Jo. Lawson, by him answered.

THat *Joh. Lawson* of *Lancaster* did affirm, *December* the fourth, 1671.

Object. *That he was dead, and rose again.*

Answ. Thou art a witness against him that arose from the dead, whereof the Apostles were witnesses. Here thou shewest thy self to be a witness against the living, and shewest thy self to be in the death, and no Minister of Christ: for the Ministers of Christ justified them which were raised from the dead: *Even* Eph. 2. 1. *when we were dead in trespasses and sinnes hath he quickened us together with Christ, and hath raised us together, and hath made us to sit in heavenly places in Christ Jesus. Likewise* .01.1. *reckon you also your selves to be dead indeed unto sinne, but alive unto God, through Jesus Christ: for in that he dieth, he dieth* .1.1. *unto sinne once: in that he liveth, he liveth unto God.* Here thou shewest thy self to be no Minister of Jesus Christ. He that believeth, hath *passed from death to life, because he loveth his brethren.* Rom. 6. 1. 11. Here thou shewest thou dost not believe, but art in the death, and art in envy: so thou shewest forth thy self to be *Cain*, and hatest thy brethren: *We know that we are translated from death unto life, because we love our brethren, he that loveth not his brother, abideth in the death:* and there thou art. *Whosoever hateth his brother, is a man-slayer: and you know that no man-slayer hath eternall life abiding in him.* 1 John 3. And in thy condition, and here thou art in An [illegible] to the world, crying those who are raised from the dead, and shewest thy self to bring them to the death, whom God hath raised from the

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the death. Then hast thou found thy selfe to be also Prophane, as the Scripture saith, [illegible] but thou art *without God in the world.*

Ephes. 2. 15. 24.

Object. 2. *That the day of judgement was past.*

Answ. Christ speaks, *The bruised reed he will not break, the smoaking flax he will not quench, till he bring forth judgement into victory.* Here thou shewest thy selfe to be ignorant of the Scripture: but only as a hear-sayer thou speakest, and the outside of the Letter, and not Christ; and canst not witness him, who brings forth judgement into victory, but standest as a witness against them, who witness the Scriptures fulfilled in them, and Christ bringing forth judgement into victory; and here thou shewest thy selfe to be unacquainted with Christ, and thy nakedness and ignorance thou makest appear.

Matt. 12. 20.

Object. 3. *That he had been in Hell, and is now in Heaven.*

Answ. Here thou shewest thy selfe to be a witness against the holy men of God. *Jonah saith, Out of the belly of Hell I cryed, and thou heardst my voice,* and the Lord delivered him out of Hell; and might not he confess it? thou Hypocrite. *For thou wilt not leave my soul in Hell, neither wilt thou suffer thy holy One to see corruption. Thou hast delivered my soul out of death, bless the Lord, my soul, and all that is within me bless his holy name.* How dareth thou profess the Scriptures, and the holy men of Gods conditions, which were raised and brought out of death; and is any witness the holy men of Gods condition, thou persecutest them? O thou blind hypocrite! here thou shewest thou never sawest Hells mouth yet, therefore thou never cryedst in Hell yet.

Jonah 2. 2.

Psalm. 16. 10.

Psalm. 103. 1, 2.

Object. 4. *That he was come to the infinite company of the first born, and the spirits of just men made perfect.*

Answ. Paul said (who was a Minister of God) *But ye are come to Mount Sion, and to the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first born, which are written in heaven; unto God the Judge of all, and to the spirits of*

Heb. 12. 22.

[illegible] *by the will of God*, encouraging the Saints who were before hitter; but thou saw persecuters arise, and arm against them that confess they are strangers hither: here thou shewest thou hast the spirit of error, openly; and art no Minister of God, no not of the Letter; but art against the Letter as it speaks, persecuting them that have the life of it.

Object. 5. That he had heard the last Trumpet sound, and seen the new Ierusalem.

Answ. Here thou shewest forth thy spite and venome; If John was here, which *saw the great City and holy Ierusalem descend out of Heaven from God* (John said, *I saw the holy City, New Ierusalem come down from God out of Heaven*) thou wouldst be a witness against him; and thou shewest thy self in the generation that was ever persecutors slanderers & opposers of the power of truth. Where the same spirit is that was in *John*, he sees these things now, as he did then, but where the same spirit is not, which thou shewest thou hast not, but a contrary spirit that persecutes them which do see those things; but is as a dog so bitter and devout. *John* saw the last Trumpet sound, which shewes thou art not come to the first. *Blow the trumpet in Sion, sound an alarum in my holy mountain: let all the inhabitants of the earth tremble.* Joel 2. 1. Here be thou a witness against thy self, that thou art a witness against the truth, and in the generation of those that never slew the righteous seed.

Obj. 6. That John Lawson *said he had seen God face to face.*

Ans. Here thou shewest thy self to be a witness against them that know God, and makest thy selfe manifest to be a Heathen: for all are Heathens that do not know God; and no man knoweth God, saving he that is born of God; and who are born of God are owners of the Truth, and not against it, but against the deceit. *Iacob* said, *I have seen God face to face.* *Isaiah* said, *Mine eyes have seen the King, the Lord of Hosts.* *Iob* said, *I have heard of thee by the hearing of the eare: but now mine eyes have seen thee.* And God spake to *Moses face to face.* Here you may take your oaths, and swear against *Iacob*, against *Isaiah*, against *Iob*, and against *Moses*. Where the same

Gen. 32.
Isa. 6. 5.
Iob. 42. 5.
Exod. 33. 11.

[illegible]

[illegible] know God, [illegible]

for you never read in all the [illegible]

Apostles took [illegible] against any which confessed they had

seen God, or put up a petition [illegible] Magistrate, or witnessed

it with authority [illegible] officers the Ministers of God said,

Show [illegible] [illegible] shew your selves to be no Mini-

sters of God, but [illegible] God; for the Ministers of God are

to bring people to know God, and to the Church in God, and

to the heavenly *Jerusalem*, and to the innumerable company of

Angels, and Ministers [illegible] which is in prison, and in death,

but if any come to witness these things fulfilled, you are witnes-

sing against them with oaths, and would bring the bodies of flesh

from prison, where the seed of God is ruled out of prison with

in discovering your selves to be Antichrists, perfecutors of the

powerful Truth, and to the [illegible] that make war against the

[illegible] and against the Lamb; but the Lamb shall get the vi-

ctory.

Job cryed, where the Lord hid his face? and *David* cryed when

the Lord hid his face, and said, *O Lord, I will seek thy face*, and

here you shew, you neither know his face, nor have seen it, but

are perfecuters of them who know it and seek it.

Praise, praise be to the Lord for ever.

FINIS.

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